The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 53, Vol. v.] BELFAST, MAY 1st, 1885. [For Gratuitous Circulation.

THE Rev. J. C. Street acknowledges, with thanks, the receipt of 2/6 from Mr. W. E. Coysh, London; 2/6 from Mr. Conkey, Dunmurry; and 10/- from John Duckworth, Esq., of Bury, in aid of the gratuitous publication and circulation of the *Chronicle and Index*, and will be glad of the opportunity of acknowledging other contributions for the same purpose.

THE first two Sunday Evening Lectures in April at Rosemary Street were delivered by Rev. J. C. Street. His subjects were "The Great Assize," and "Night and Death." They were largely attended. On April 19th the Rev. F. Thomas lectured on "The Lesson of Zaccheus;" and on the 26th the Rev. G. W. Bannister lectured on "An Ancient Mirror for Modern Misconceptions." Both preachers were heard with great interest and attention.

THE special services for children was held at Rosemary Street on the first Sunday in April. Mr. Darbishire read the service, and Rev. J. C. Street spoke on "Why we should Love God." At Hopeton Street Miss J. E. Bruce read the lesson, and Rev. J. C. Street spoke on "The Cleansing of the Temple." There were excellent attendances at both services, and the children were attentive and interested.

THE FORTHCOMING ANNIVERSARIES.

WE are glad to announce that the Rev. Richard Pilcher, B.A., of Warrington, will preach the anniversary sermons on Sunday, May 3rd, in the morning in Second Rosemary Street, Belfast, and in the afternoon at Moneyrea; and that the Rev. J. C. Street will preach in Second Rosemary Street in the evening. Collections will be made on behalf of the Society. We are expecting representatives and visitors from England and Scotland. There will be a Welcome Breakfast as usual; and the Annual Meeting will take place on Monday evening, May 4th, in the lecture hall, Rosemary Street; and on Tuesday there will be a Sunday School Conference at Moneyrea. We hope all our friends will do their best to make the 54th anniversary of the Society a great success. Detailed announcements will be seen in our advertising columns.

THE meetings of the Mutual Improvement Association continue to be well attended and full of interest. On the evening of March 2nd, a descriptive paper, entitled, "Notes on a Voyage to South Africa," was read by Mr. A. Millin. "Spiritualism" was the title of an interestiug paper read by Mr. A. W. Grant, Glasgow, on the 9th. On the evening of the 16th, there were music and readings by members and friends. A series of short papers were read and discussed on the evening of the 23rd, Mr. F. E. Dale contributing one on the subject of "Freemasonry," and Mr. S. H. Street one on that of "Capital Punishment." On the same evening an anonymous paper on "Secret Societies" was also read. The discussions on the above subjects were lively and interesting.

THE Second National Conference of the representatives and friends of the Free Churches of Great Britain and Ireland has just completed its sittings. It met at Birmingham. Nearly a thousand representatives were present. They were most hospitably received and entertained by the friends in Birmingham, who spared

neither trouble, expense nor thought to make their numerous guests happy. It was good to see so many friends present from Ireland. Among the ministers we noticed the Revs. D. D. Jeremy, J. C. Street, T. Dunkerley, J. H. Bibby, D. Math, W. Reynolds, G. W. Bannister, J. A. Kelly, R. J. Orr, D. Thompson; and among the laymen, R. M'Calmont, D. W. Moore, Dr. M'Caw, J. F. Mulligan, W. Rankin, J. Bennett, W. Lilburn; doubtless there were many others besides. All the proceedings of the Conference were cheering and inspiriting. A fine spirit prevailed from first to last. All was harmonious and helpful. The sermon by Mr. Armstrong, and the papers by the different ministers and laymen, were of a high and suggestive character, and the discussions rose fairly to the level of the occasion. Not a note of discord was sounded. The men and women who were present were the representatives of of a living church, tenacious of its freedom, and inspired by its reverence. The Liverpool Conference, three years ago, was a splendid success. The Birmingham Conference surpassed its predecessor.

PORTRAIT OF HER MAJESTY FOR THE ROYAL HOSPITAL.

On Friday afternoon, April 10th, the Board of Management met in the Royal Hospital for the purpose of unveiling a portrait of her Majesty, presented to the institution by the Rev. J. C. Street. The work of art, which is bust size, is the product of the brush of Mr. Hooke, and in every respect is an excellent likeness. There were present at the ceremony—W. T. B. Lyons, D.L.; Thos. M'Clelland, J.P.; Dr. Browne, R.N., J.P.; Dr. Whitla, R. W. Murray, J.P.; Dr. O'Neill, Dr. Lindsay, Dr. Bigger, Dr. John Moore, Dr. Nelson, E. O'R. Dickey, G. Vance, Samuel Weir, John Campbell, Robert Wilson, Rev. J. C. Street, Wm. M'Neill, W. R. Rea, S. Young, R. Jackson, Colonel Glancy, &c.

On the motion of Mr. Murray, Mr. Lyons was called upon to preside.

The Chairman thanked the meeting for the honour they had done him upon the present occasion. He took the chair with much pleasure, and he was sure every heart in that room would beat over the ceremony they were about to preform. He was thankful to be able to take the chair, on the occasion of the presentation of the portrait of her Majesty by his friend the Rev. J. C. Street. The last time he had had the pleasure of seeing a portrait unveiled there, it was that of the late Mr. Macrory, and the ceremony was preformed with great eclat, but he believed it would be nothing as compared with that of to-day. (Applause.)

Rev. Mr. Street then made a statement. He said, when some months ago the hospital was labouring under the pressure of financial difficulties, and it was resolved to hold a bazaar, he was glad to join along with others in trying to make the effort a complete success. He was fortunate enough to secure the co-operation of the members of his congregation, and it would be known how earnestly and satisfactorily they seconded him in his efforts. They sought help in all directions and obtained it. (Hear, hear.) Knowing that Mr. Richard Hooke, the eminent portrait painter, was a North of Ireland man, though now resident in England, some of the ladies of his congregation wrote to him and asked him for a subscription. In response to this application Mr. Hooke said he would gladly paint a portrait for the benefit of the hospital. (Hear, hear.) This offer of his led to a correspondence with him (Mr. Street). Various suggestions were made as to the portrait of some public man, or some fancy portrait; but, thinking that in the North of Ireland it would be good to rise out of all possible party issues, he ventured to suggest to Mr. Hooke that he should paint a portrait of her Majesty the Queen. (Applause.) He generously complied with his request, and, before the time of the bazaar, sent the portrait, duly framed, which he should in a few moments ask to be unveiled. Mr. Hooke desired that he should use his own discretion in dealing with the portrait, so that in some way the hospital should be benefited by it. The question naturally arose in his mind how this could best be done. He knew that at the bazaar time it would be possible enough to sell the portrait, and so realize a substantial sum for the benefit of the hospital;

but he felt desirous from the first that, if possible, the Royal Hospital should possess the Royal portrait. (Hear.) When it proved that their bazaar was so great a success that they cleared off all the debt, and still had upwards of £1,000 to the good, and when it also appeared that the stall with which his congregation had been so honourably identified had more than justified his most sanguine hopes, he saw the way to crown the good work connected with the bazaar by placing the portrait at the disposal of the Board of Management. When Mr. Hooke heard of their success, he gladly left him at liberty to take any step he chose in reference to the portrait. He therefore felt at full and perfect liberty to ask the Board to accept this gift, and to find a fitting place for it on the walls of their noble institution. A deed of gift had been prepared with great kindness and generosity by his friend, Mr. James Campbell, so that the transfer of the portrait of our good and gracious Queen was now complete. Long may it adorn our institution, a memento of the ability and loyal feeling of the artist, and a proof of the loyalty and devotion of all connected with this institution towards the gracious Lady who occupied the Throne and the Constitution of the great State of which Ireland formed an integral part. (Applause.) He now asked that the portrait might be unveiled.

This having been done amid applause,

The Chairman, on behalf of the Board of Management, said he accepted the gift with great pleasure, and as long as any of them were there they would remember the kindness of the Rev. J. C. Street in making this presentation. As for Mr. Hooke, he remembered him many years ago. He had painted with great success the portraits of many of the oldest inhabitants of Belfast, and he could with safety say that none of his works had done him more justice than that upon which they were looking just now, and which had become the property of this institution. They all owed a debt of gratitude to Mr. Hooke for what he had done, and he desired on behalf of the committee to tender him their heartfelt thanks.

Mr. M'Clelland said he claimed Mr. Hooke as a townsman of his own, as he was a native of the neighbourhood of Banbridge. He had done honour to the place of his birth, but he had crowned all his efforts by the work of to-day.

Mr. Murray and Dr. Whitla having expressed their gratitude for the valuable gift,

On the motion of Mr. John Campbell, seconded by Mr. M'Neill, a hearty vote of thanks was passed to the chairman, and

The proceedings terminated.

There was a splendid meeting at Newcastle-on-Tyne on Tuesday, April 21st, to welcome the Rev. Frank Walters, late of Glasgow, into the pastorate of the Church of the Divine Unity. About 500 persons took tea in the schoolrooms, and after the tea, the beautiful church was crowded by a deeply interested assembly. The proceedings were of the most animated and encouraging character, and their interest was deepened and intensified by the presence of two former pastors of the church—the Rev. J. C. Street, of Belfast, and the Rev. Alfred Payne, of Stockport. Other ministers were also present—among them being Rev. J. Lee, of Barnard Castle; the Rev. Christopher J. Street, of Glasgow; the Rev. Channing Pollard, of Sunderland; and the Rev. W. H. Cambelle, of Carlisle. A most hearty welcome was given to Mr. Walters, and his speech in response was full of good feeling, sound wisdom, and lofty hope. We are confident that he and his flock are likely to have a happy and prosperous time together.

THE LIFE OF OUR CHURCHES IN ITS PRACTICAL ISSUES.

BY THE REV. J. C. STREET.

The word "Churches" in the title of this paper, qualified by the possessive pronoun "our," shows that those who asked me to write a paper for to-day were not thinking of any sharp ecclesiastical distinctions or dogmatic fastnesses, but of the scattered groups of men and women found within the sweep of our religious developments whose bond of union is the "spirit of freedom," and whose living communion is found in similarity of aims.

This clears the way for me—for though I believe in "our Churches"—in the sense of "our congregations," I do not believe in "our Church," in the sense of our ecclesiastical completeness and separateness from others.

When, therefore, I use the word "Churches" in this paper I shall simply mean "congregations," and when I employ the word "our" in reference to them, I shall mean "those congregations unbound by dogmatic fetters, seeking the truth freely, and aiming to work for the welfare of humanity."

No doubt "our Churches" represent, separately and collectively, some forms of theological thought, as well as some distinct philosophical tendencies; but they have never formulated these, and could not wisely engage in any united propagandism of them. In these matters they have found their closest union among each other in the strength of their repudiation of the teachings of the dogmatic Churches around them. Various schools of thought have always existed among us. Our theological and philosophical differences have always been distinctly marked. Our differences have been our glory. We have never been in a position to establish a dogmatic propaganda. I am not sure that all our "theological missions," except so far as they have been individual in their character, have not been a mistake. We have always been clear and faithful in our protest against all fetters upon the mind, all theological teachings upheld and enforced by penalties, and every form of slavery to a tyrannous past, and we have always distinctly represented certain methods and principles, such as freedom of inquiry, the right of private judgment, the supreme authority of truth, and the everlasting beauty of righteousness.

So that there has been a living unity which always left us free, and always made for freedom.

If, however, we could never be a school of theological teachers, nor a Church whose creed was defined and whose message to the world was completed, we have ever been a band of brothers and sisters impelled by deep reverence, and upborne by the necessities of our natures to a lofty spiritual worship. Up to the Highest our natures have soared. Out of the dim twilight of human thinking we have risen to the clear atmosphere of divine loving. Our congregations have been spiritual arks in which our souls found the "holy of holies." The incense of our worship has exhaled in a mingled fragrance of aspiration and praise.

Sometimes, it may be, in our conflict with error, and in our individual crusades against creeds, we have been in danger of undervaluing this function of worship, and, to that extent, have lost a spring of inspiration and helpfulness which would at once have clarified our vision of truth, and revealed more clearly to us the sphere of our duty. But of late, so far as I am able to judge, we have laid less stress than ever upon dogma, and more upon Divine communion, and hence there has grown up among us a more intense desire not only to see more vividly the nature of our duties, but to perform them with a more complete fidelity.

No doubt the function of preaching is still of grave moment. Our life must speak through the cultured heart and intellect. The prophet's word, as of old, is a living necessity. But the sphere of his inspiration is enlarged. He has now to address himself to the needs of a complicated civilisation, to find his illustrations rather from the living present than from the historic past, to interpret the divinest principles of religion in such a way that they shall apply directly to the common things of life, and to the practical issues that present themselves every day for consideration.

But, however exalted the function of preaching, and however divine the attitude of worship, those are poor and incomplete Churches which restrict themselves to the Sunday gatherings, though the preacher be inspired, and the worship divine. Churches which restrict themselves thus, though they may minister to useful purposes to a few, are practically stagnant, and unadapted to the needs of the age.

Our Churches are neither theological fortresses, nor dim religious altars. To the extent that they try to be either they fail of their higher functions.

They stand for distinct issues and principles wherever they are placed. They should be liv-

ing streams issuing forth, like Nile waters, to irrigate and enrich the soil of human life.

Outside the theological function which our Churches may exercise, and growing out of, or enriched by their spiritual worship, there are distinct lines of work which they should follow, and which should in no direction be neglected. These may, for convenience, be classified as Educational, Benevolent, Social, and Political.

If we have no organic unity which enable us to speak and act as a denomination, or a Church—if we cannot issue authoritative dogmas, or exercise lordship over the minds of men, it does not follow that we cannot exercise a higher function, and sway a larger power.

In matters Educational we have a clear and distinct work. We are agreed that the development of the whole nature of man, and of each man, physically, intellectually, morally, and religiously, is a distinct gain, not only to the individual but to the race. We have no reservations in this matter, and do not make distinctions between classes of men, as if some were to be trained merely as hewers of wood and drawers of water, while the gateways of the Cosmos were to be thrown open to others. To us man is man. The soil of humanity is all cultivable, and by generous treatment and fitting opportunities we discover the rich soil, and win the fullest harvest. Hence in every community our Churches should stand forth as the known, trusted, tried, and faithful friends of Education. The boy of the Peasant and the Peer, the girl of the Millworker and the Duchess alike should claim from us the best we have, and the best we can command. Now, these are stirring times in matters of Education. Thanks to workers throughout the United Kingdom, and notably here in Birmingham, a new spirit has been born in the Nation, and from the peasant's cottage, as well as from the prince's mansion, the school children go forth to a higher training than was possible to past generations. But the work is by no means complete. Our methods need development. We do not yet reach all, and we do not give our best. Interests, parties, prejudices, wrong-doing, still stand in the way. Our Churches should be Educational Centres—not simply in Sunday School and spiritual training, but in all the activities, aims, and efforts of those who are toiling for the Education of the world. Those who in Parliament, or in the study, are devising plans, amidst great discouragement, to make Education as widespread as our race, should always be able to feel that from our scattered Churches there would be warm and spontaneous support from tried and trusty friends.

If I am not mistaken, I have observed of late years a development of this Educational feature, not simply in better Sunday School work, but in the support of National Education, in the enlargement of the schemes of higher Education, in the creation of organizations within ourselves for scientific, literary, and philosophical studies, and in the culture of musical taste, and the appreciation of art. This is as it should be, for our life should certainly show itself in fidelity to the widest Education.

2. Out of our religion should grow a true Benevolence, and the culture of those faculties which blossom forth in good deeds. This age is eminently characterised by the growth of benevolent enterprises. Out of the heart I will not say merely of Christianity, but of Religion, has sprung a living philanthropy which is every day trying to overleap all national, sectarian, or race boundaries, and to bless mankind. Naturally our Churches should be found in the van of all good movements. We have no sufficient *raison d'être* if we are not among the very foremost in our benevolent activities. Our motto is, "all religion has relation to life," and we echo Swendenborg's words, "the life of Religion is to do good." However we may be shut out by theological prejudices from some fields of labour, we are generally welcomed here. In all things human our place is definite enough. All are willing to let us toil to save the drunkard, to reform the criminal, to relieve the poor, to heal the sick, to visit the prisoner, and to feed the hungry. These things lie beyond the region of party and creed. It is our great field. Experience and observation alike tell that on this field we can win our noblest triumphs, and clothe our religion with its divinest garb.

It seems to me that while, as far as practicable, we should have in all our churches means of benevolent activity to employ all who will be helpful—ministering to our own poor, and sick, and sorrowing—we should especially aim to make our way into the larger enterprises of philanthropy to be felt as a strong motive power in all good movements, ready to check all sectarian and party limitations, prompt to stand forth for the outcast and neglected, pleading the cause of the buffeted and downtrodden, and staunchly to uphold the widest charities and the most unrestricted beneficence. In this way our churches may inspire others and uplift the charities of the age.

3. The tendency of much of the Church teaching of the day is to freeze up the social qualities, to make the lines of life rigid, and to stiffen and stilt the characters of those who are influenced by it. We can never be guilty of the crime of warfare against the social instincts. The happy faculty we possess of transmuting the events of the day into the gold of gladness is a living proof to us that the sunnier and cheerier aspects of life should be seen and enjoyed, and that we should strive to educate all we can reach into a happy appreciation of the joys which can easily and innocently be had. Our religion is in harmony with the sunshine, the music of birds, the murmur of waters, the inspiring breezes, the rhythm of glad motion. We put our devotion into our joys. So we can lift up and sanctify the pleasures of home and society, making music, song, art, and sweet intercourse the handmaids of piety and the instruments of holiness. We can aim at making our young people win gladness even from the duties of life, and can temper with various sweetness the hard lot which is the heritage of the poor. We can do much to encourage innocent amusements, to bring about the opening of museums, art galleries, parks, and sunny spots on the Sundays, to encourage musical tastes, the study of the works of nature, the practice of manly games, and the culture of all the physical nature in such a manner as shall make it yield its ripest and gladdest fruits. All this will be not in hostility to, but in full harmony with our religion; and we shall represent in every community a body of men who, for God's sake and for the welfare of man, aim at enlarging the joys and brightening the life of the toilers in our great hives of industry.

4. It is manifest that those who would deeply influence the life of any community must play an important part in their political aspirations and activities. Politics run high in the United Kingdom, and men can be swayed by the political issues of the hour more powerfully than by anything else. To stand outside politics is to stand outside of the region in which men feel most deeply and can be stirred most effectually. Our churches have never been guilty of the folly of teaching that politics lie outside the sphere of religion. Our ministers and congregations have always felt that they had specific duties in regard to all the questions which arise involving the life, the welfare, the honour, and the happiness of the nation. We have always emphasised the fact that a truly religious man should be the most useful and active of citizens. Our people have ever been prominent politicians, and if we have always been found in the van of the great Liberal Party it has been because that party was most ready to tread in the path of reform, to redress abuses, to walk in the ways of righteousness, and to promote equal laws, just judgments, and perfect liberty. But our function is not so much to work with any one political party as it is to influence all parties, to raise the tone of political controversy and life, to set forth fundamental principles of right-doing, to hold up a standard of true morality and even-handed justice, to labour for the amelioration of the people's lot, the repression of crime, the removal of abuses and legalised temptations to vice, and, as Mr. Gladstone once said, "to make it easy to do right and difficult to do wrong." To a great extent our liberal Churches have proved themselves as strongholds of freedom, centres of reformatory influences, and organized workers for the political welfare of the people. All great movements for the popular good have found among us devoted advocates and generous supporters. The prophets of every good reform have confidently appealed to our Churches for support. Others might repudiate them, but we

were ever ready to stand up for the right, to fight for the oppressed, to undo the heavy burdens, to loose the shackles of tyranny, and to strengthen the hearts and hands that were feeling and toiling for human good. In these directions our Churches can carry on their religious work. Infusing into political life and activity the spirit of justice, always holding up a high moral standard of right; not carried away by the frenzies of the hour, or betrayed by passion into approval of wrong-doing either in our internal or external relations as a people, we can exercise from our Church centres a religious influence which will be felt both in agitation and legislation and lead to the establishment on solid foundations of that righteousness which alone exalteth a nation. It is right therefore that we should take an active part in political life, that we should not shrink from public work and public duties; that on School Boards, in Councils, on the Bench, in Parliament, in the councils of the Queen we should occupy such places as we can win, and thus prove that our Free Churches are not only in touch with the political life of the day, but in advance of the people leading the way to ever better and nobler realities.

It may be said that I have left out of consideration the details of congregational life, and the special work which our congregations can do within their own borders; but I have done so purposely, not because I do not recognise their value and importance, but because I felt sure they would never be neglected, and I wished to emphasise the larger work in which our practical energies might be usefully employed. Others can speak of missionary activities, of classes, and schools, and colleges; of our literature and our denominational life —but I felt that I might venture in brief words to set forth the issues that would bring us out into the thronged regions of the world in which by the direct application of our principles and spiritual life we could exercise a growing influence upon the age in which we live. Our rank and status in the religious world will not be determined by our theological or philosophical systems, nor by our denominational and sect-building activities, but by the fidelity with which we embody our principles in an active, healthy, and inspiring public life.

The Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions:—

Miss Martin,	Belfast,	..	..	£0	2 6
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THE UNITARIAN ANNIVERSARIES

(54th Anniversary).

THE ANNUAL SERMONS

On behalf of the Unitarian Society and Sunday School Association, will be preached in the

CHURCH OF THE SECOND CONGREGATION,
BELFAST,

On Sunday Morning, May 3rd, at 11-30,

AND IN THE

MEETING HOUSE, MONEYREA,

On Sunday Afternoon, May 3rd, at 3-30,

BY THE

REV. RICHARD PILCHER, B.A., OF WARRINGTON,

AND IN THE

CHURCH OF THE SECOND CONGREGATION,
BELFAST,
ON SUNDAY EVENING,
By the Rev. J. C. STREET,
AT SEVEN O'CLOCK.

Collections will be made after each Service in aid of the Society.

THE ANNUAL BREAKFAST

will take place in the Lombard Hall, on Monday morning, at 9-30 o'clock. Tickets, 2/- each, to be had at the Depository, Queen's Arcade. Thomas M'Clelland, Esq., J.P., will preside.

THE ANNUAL MEETING

will be held in the Rosemary Street Lecture Hall, on Monday evening, at 7-30 o'clock. Hugh Hyndman, Esq., LL.D., President, will take the Chair.

The Reports for the year will be submitted, Officers for the ensuing year elected, and other business transacted.

The Rev. R. Pilcher, B.A.; J. Virtue, Esq., Glasgow; Rev. Copeland Bowie, of London; and other visitors and Friends will be present and take part in the proceedings.

A SUNDAY SCHOOL CONFERENCE

will be held at Moneyrea, on Tuesday, May 5th, at Three o'clock. J. M. Darbishire, Esq., will preside. The Rev. G. W. Bannister will read a Paper on "The Art of Teaching." After the Conference the Congregation will give a welcome to Mr. Bannister.

JAMES C. STREET,
J. M. DARBISHIRE, } *Hon. Secs.*

THE BELFAST UNITARIAN SOCIETY.

:o:

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:o:

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:o:

THIRTEENTH SESSION, 1884-85.

:o:

PROGRAMME UNTIL END OF SESSION.

1885.
April 6.—Easter Monday—No Meeting.
„ 13.—Paper, "Modern Economic Legislation." Mr. Thomas Harrison, B.A.
„ 20.—Annual Business Meeting and Soiree.
„ The Annual Concert will be held during this portion of the Session as usual.

:o:

THE OBJECTS OF THE ASSOCIATION ARE

The intellectual and moral advancement of its members, and the furtherance of fellowship and acquaintance among them.

HESTER B. ASTON, } Hon.
W. W. DRUMMOND, } Secs.

TERMS FOR ADVERTISEMENTS.

A Whole Page, ...	£1	0	0
A Half Page, ...	0	12	0
A Quarter Page, ...	0	7	0
Per Line, ...	0	0	3

Continued Advertisements at reduced rates.

Church Notices, &c., half the above price.

Advertisements to be sent to *Chronicle and Index*, 16, Queen's Arcade, Belfast.

NOTICE TO CORRESPONDENTS.

Letters, Articles, Intelligence, &c., should be addressed to "THE EDITOR," 16, Queen's Arcade, Belfast.

NOTICE.

Any Book or Pamphlet may be obtained at the Depository, on application to the Agent.

We invite our friends to call and inspect the new Tracts and Books which are offered for sale at the Depository.

Contributions in aid of the *Chronicle and Index* will be gladly received and acknowledged by the Rev. J. C. STREET.

Printed by JOHN A. MURPHY, 16, Howard Street, for the Unitarian Society, and Published at their Depository, 16, Queen's Arcade, Belfast.